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(FOUNDED BY MAHATMA GANDHI)
Editor: MAGANBHAI P. DESAI

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SOME IMPORTANT QUESTIONS AND ANSWERS

(*By Vinoba*)

[Some time ago, at a meeting of young Bhoodan workers at Gaya, Shri Vinoba answered various questions regarding Bhoodan, which are reproduced below. — Ed.]

Q: Do you want us to leave our colleges for Bhoodan work?

A: I said you might leave them even if you had no intention to take up Bhoodan work. I did the same; I left it in 1916. I hope you will outgrow the attraction for the college after a year of work outside. Those who do not may rejoin. For those who do not want the old type of college education but who desire to continue their studies, suitable arrangements for their education through Nai Talim methods may be made by the Sarva Seva Sangh. One or more such institutions may be started in every province. The students volunteering to take part in the Bhoodan work will be of three types: 1. Those who will work only during the vacation; 2. Those who will leave the college for a year only for devoting themselves to this work, and 3. Those who will leave their colleges for good.

Tilak Maharaj, when he was in the college, was very weak physically. He therefore decided to leave it for a year. He devoted this period for improving his health. Thus instead of four years he completed his college course in five years. But, as he used to say, he did not lose anything by it; on the other hand it enabled him to brave all the sufferings which he was required to go through in his later life. And you know he had to suffer a lot.

Q: It is said that Bhoodan Yajna can successfully stop communism from spreading in India. Has the Communist Party in Telangana lost its previous hold over the people?

A: Bhoodan work in Telangana was not practised on any extensive scale. What we did was only a beginning and then it was not pursued beyond where we left it. Besides, those who worked with us did not stand for the election. It was Congressmen who contested the elections against the Communists. The Communists were released from the jails just then following their change of policy. They had been in jails for two years, in some cases, even three years and naturally they were received as heroes. Therefore they won. Congressmen could not win by capitalizing our work and prestige, unless they had something of their own to show.

Then, stopping communism is not our concern. Ours is a positive ideology; it is not an expedient useful for certain temporary ends. There is no disputing the fact that there is acute poverty in India, and we need to eradicate it. Now if this can be achieved by fair means, there is no reason why anyone should still think of employing foul means. A thirsty man, if he can get good, clean water, will not touch dirty water. If we are able to resolve our problem of poverty through good means, we may be sure that communism will be automatically stopped. We collected twelve thousand acres of land in two months during our tour through Telangana. This was only a beginning. It should have been continued and carried forward. If they do it earnestly and vigorously even now, they can surely bring the people to have faith in this method as a better solvent of their miserable conditions.

Q: What do you think of the Indian Communists?

A: It is a complete misnomer to call them Communists. I do not see in what they have done in India anything even remotely resembling communism. Whatever little they have done was done in Telangana; and there continuously for two or three years murder, pillage and banditry were the order of the day. And the result was that peasants did not get anything at all. That is why I hold that the Communists in India are mere propagandists, and that they do no constructive work at all. They are no doubt very enthusiastic about propaganda. The Communists in India are not only materialists, they have also developed what we may call a material intelligence — their intelligence is as dense as matter. Materialism is after all a plausible philosophical view. Hence it would not matter much, if they were merely materialists. But then they do not use their intelligence and plan their action according to what goes on in Russia. If Russia changes its line of action, they do likewise. They have no independent intelligence of their own. How can we have any opinion, good or bad, about a person who is merely copying others?

Communism with the Communists is not a living thought. They have turned it into a dogma based on a book. Like the Arya Samajists they pin their faith in that book and take leave of both the existing conditions in a given place and their intelligence. Actually there should be a proper synthesis between the book, the conditions and one's own reasoning. But they regard the book as their *Veda*. Had Marx been living today in India, he would have certainly changed his ideas. I tell the Communists that you may be Marxists, but Marx was not a Marxist. He was simply Marx and therefore he could change. The Communists have no knowledge of the ten thousand years of the development of Indian thought. Even assuming that this ancient Indian thought is defective in certain respects, its knowledge would still be necessary if only to know those defects. I therefore find that the Communists have two very serious defects: One, they are book-worshippers, and two, they are ignorant of the development of Indian thought.

Q: Do you think that Bhoodan work on such an extensive scale can be carried on efficiently without an organization to regulate and guide it?

A: We are not against setting up an organization as such. You can form local organizations. But setting up an organization on an all-India scale involves enforcement of discipline and then, as we know from experience, everything becomes bogus. We want to keep clear of this great pitfall. A big organization, while it becomes useless so far as work is concerned, engenders a feeling of vanity in its followers. It then serves as label which people use for selfish ends. People tend to speak of themselves as Congressites or Socialists and so on. Everybody seeks to build up his party and in effect isolates himself from the people in general. Instead of shaping the society after what they believe to be true and desirable, they just cut themselves away from it. Had we set up an independent organization of our own, we would not have received the co-operation that we are doing.

Q: The People's Government of China has taken tremendous strides in the past three years. Foreign visitors have felt simply amazed to see the progress achieved and they have praised it in glowing terms. Why cannot India adopt the Chinese way for bringing happiness to her people?

A: People do praise China a great deal. But the change in China has been brought about through a political revolution. A political revolution has its own way of doing things. This revolution in China, we have to remember, was preceded by a long civil war extending over 30 years. Those who praise China ignore this aspect and confine themselves merely to the 2 or 3 years of constructive work following the revolution. Besides, the Government which takes over after a successful revolution has almost an absolute power put into its hands which the Government in India has not. The India Government has not enough army to go the Chinese way. Even at present they have to spend 60 per cent of their budget over the military. So there can be no question of expanding it. You will thus see that the Chinese example is not applicable to our country. But we do think that our Government can and should quicken its present pace of progress. But the Congress has now become the ruling party and therefore capitalists have also entered into its fold. The Government have not the courage to go against them. And what is most important, they are not yet clear in their ideas and policies.

Q: Why does the India Government not nationalize big industries?

A: One reason why they do not is that they do not believe in it. There is a strain of capitalism in their economic outlook. Moreover, it is not true that nationalization is bound to solve problems. Railways have been nationalized but that has not brought any remarkable advantage to the people. If the Government cannot use their present powers to the best account, what is the use of investing it with more power? We cannot do much until people develop character. For example, there is a good deal of bribery going on in the administrative offices. If now we put more power into the hands of the officers, things may deteriorate still further. What we need therefore as a condition precedent to our success in our efforts is the mental and moral purification of the people so that their conduct may improve.

Q: How will capitalism be ended?

A: Capitalism cannot be ended either by love or conflict, but by right thought. Conflict leads to ever more conflict which can only weaken both, while love also cannot bring about a change of things. Love brings forth enthusiasm, but only right thought can initiate and effect a revolution. That is why we do not beg for gifts, but demand a share to which the poor are rightfully entitled. We want the people to understand and accept the idea that in a just and equitable order of society, land must belong to all. We rely more than anything else on the force of this thought for furthering our cause. And yet if the conflict becomes necessary, we will not avoid it. Conflict is also one of the factors of progress, but essentially it is propagation of right thought which alone is qualified to bring about a revolution.

Q: The Bhoodan work does not seem to create new leadership. It is rather giving a fresh lease of life to the old leaders.

A: Supposing that this is true, where is the harm in it? If they approve of this thought and adopt it in their life, they will certainly get the

leadership. But there is no harm in it. If it is only a pretence which they are putting up for ulterior motives, that would not help them. There is a proverb in Sanskrit which says, 'the advent of the Spring distinguishes the cuckoo from the crow.' In the same way this work will put the sincerity of the workers to severe test and unmask the pretenders before long. But it is not correct to say that the Bhoodan movement is not creating new leadership. It is a movement inspiring the spirit of sacrifice in society; naturally therefore it is attracting new workers and throwing up a new leadership.

Q: You insist on good means, — why do you allow bad persons then in Bhoodan work?

A: A bad man is not so for all time. It was believed of old that one born in a Brahmin family remained a Brahmin all his life, he cannot change. The question betrays such an idea. Change always goes on in man. Therefore we do not hold him either good or bad; we only look to the means he employs. If a bad man gets into this movement and extorts land from people, land would not be forthcoming. If however anybody acts so, people will tell him, this is not what Shri Vinoba says. The fellow will thus be nonplussed. Some say that any form of fear or favour might well be resorted to in the work. However, people will say for such persons that they do not honour the band of Bhoodan workers. Thus, there is always going on in this movement a sifting of good and bad.

(Translated from Hindi)

THE PLIGHT OF OUR PEOPLE

(*By J. C. Kumarappa*)

In the last few months I have travelled far and wide within our country meeting thousands of villagers. There is one ubiquitous complaint — food and water scarcity. Wherever one goes, one hears the same tale of woe.

This has been the cry not of recent times, but for a few years past. The remedies that have been tried have not brought the relief that was sought. We were objecting to all kinds of gifts of nature being converted into commercial commodities. Today water is being bought and sold in many places.

It is usual to debit all these to the vagaries of nature. But man is nothing if he is not capable of wrestling with nature. These conditions are not of recent creation. They have been there always and our forefathers have wrestled with them in the past. With all the present day talk of modern methods we seem to be aghast at the phenomenon before us.

In the past water was conserved by creating forests, building tanks, sinking wells, and directing water channels to places of low rainfall. We see evidences of their intensive work along our ancient sites of population along river beds like Kaveri, Ganga etc.

Today many of these places are silted up. In one of the villages I was visiting a few days ago, the tank covers a very wide area, and it was a decade or two ago full of margosa trees. Hundreds of them to the last tree have been mowed down for war purposes. The tank bed is now about 4 or 5 feet higher than what it used to be, being filled up with silt and rubbish. This is only one of the hundreds of cases of man's depredations on nature. Is it any wonder if we are where we are?

As things are, the persons who would have been rural leaders have run away to cities to seek their fortunes, as circumstances were not conducive to eke out a living in the village under modern economic competitive order introduced from elsewhere. Men of lesser build have not been strong enough to co-operate together to work out their own salvation. The spectacle we witness is the result.

If we can solve the water problem the food problem will largely solve itself, if it is accompanied by a proper plan of cropping, not giving right of way to commercial crops, as they do under the community projects schemes.

In some parts of India it is said that about 95% of the water deposited during the rains finds its way into the ocean. And of the small portion remaining, a great deal of the water collected in these silted tanks, which are extremely shallow, evaporates in a short time. Therefore our loss is deplorable. The remedy lies in conserving rain water by a planned programme of afforestation, collecting in tanks etc., and deepening the existing tanks.

This programme will give not only work during off-season regularly, but also it will help the villagers to help themselves.

The silt that is taken out of these tanks could well be spread over dry barren lands to bring them under cultivation. At the present time every village has tank beds which hardly hold water for more than a few weeks in the year. This is wasteful utilization of our land. They are neither water reservoirs nor cultivable land. They should be one of these two, and properly utilized as such for twelve months of the year. Instead of our huge reservoirs built for generating electricity we could well marshal all the energy that is available in the form of bulldozers to bringing tanks back into use. Merely deepening wells or putting up electric pumps is not going to help us far, if the quantity of water available is not also increased at the same time.

(Adapted from the *Gram Udyog Patrika*, July, 1953)

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HARIJAN

Aug. 1 1953

SARVODAYA AND TAXATION

(*By Maganbhai P. Desai*)

The Federation of Indian Chambers of Commerce and Industry, in a memorandum to the Taxation Enquiry Commission of the Government of India, has said that the tax structure should be so evolved that it does not hamper capital formation by individuals as also by corporate institutions.

This is necessary because, in the view of the Federation, "India's economic problems are all ultimately traceable to one single factor — that the 360 million people in this country have very limited capital equipment to work with. As a result there is a scarcity of one of the co-operating factors in production, viz. capital, which makes difficult, if not impossible, productive employment of another equally important factor, viz. labour. If the vicious circle of poverty perpetuating poverty is to be broken, it is imperative that the rate at which capital comes to be accumulated must be stepped up." (*The Hindu*, 6-6-'53).

Consequently, the Federation argues to say that incomes must not be taxed too much for capital formation — that "the aim of economic policy should be not one of impoverishing those above the minimum level, but to create conditions which would foster energetic action and provide opportunity for all to secure a higher standard of living."

All this, in simple language, means that those above the minimum level must not be taxed further; rather they might be given relief in some way so that they might save a little and be induced to invest in new ventures. And the Federation does not forget to point out that the question of such incentives to new and pioneering industries is important and deserves to be investigated in all its aspects.

It is well known that taxation is a potent instrument in the hands of the State for reducing inequalities of income and wealth among the people. Obviously this use can never be disputed nor resented at least in the modern world. The Federation agrees to it; however it feels that the pursuit of equality as such can be overdone, and hence the process of reducing inequalities of income should not be carried out in such a manner as to bring about a general lowering of the standard of living and increase in unemployment.

The Federation does not mention whose standard of living it refers to here; but it is obvious that it refers to that of those classes only who have something worthy to be called standard of living. And they are the upper few and some sections of the middle classes only — a very small percentage of the community. To talk of *lowering* their standards or impoverishing them, as the Federation does, would not be right nor proper. And it is misleading to say that they are impoverished or that their standard is lowered.

But the Federation pleads for these higher classes and says that in 'assessing the burden of taxation on these groups it is important to consider taxes in their cumulative incidence; these classes bear the larger proportion of indirect taxes like excise and import duties, licensing fees of all kinds, State and municipal taxes and cost of social services.' It would have been at least just and fair if the Federation had also added that in India at present, it is these classes only that make some income worth taxing; others — a great majority — live on marginal starvation if not actual.

And surely a State can tax only those that can bear it and it should use the money so collected in the general welfare of those that are below any reasonable standard of life and income. This is the fundamental maxim of public finance, which the Federation in its memorandum forgets to note at all and bases its thesis on the doubtful plea that capital formation is the crux of the situation and to help it is the business of the Taxation Inquiry Committee. To say the least, this would be taking a very selfish position by our moneyed classes; because it would mean that the State should divert some burden of taxation from them and distribute it on those that cannot and should not bear it. That means that the mass of the people, who are admittedly too poor for it, must also be taxed in some manner. It follows that the Federation would welcome such a proposal. We know to our cost that the mercantile and industrial community does not like prohibition, as it throws the burden of the loss of excise duty from the poor on them. And we also know that there are some people who suggest that salt duty should be reimposed and further, that some form of taxation on agriculture must better be sought out. It is high time that the people begin to be frank about all this and say to Government as well as the haves of the community that any sort of such a move will be a clear disservice to the people, and will only tend to concentration of wealth and means of production in the hands of the few and to the common detriment of the masses, which the State is directed by the Constitution to avoid and guard against.

The only sure and certain way to avert this danger is never to forget to place first the cause of the poor in all our schemes and planning. The Indian National Congress, in the course of its chequered career, grew to be what it is because it assiduously strove to serve the last first, so that all can be served. The Federation's whole

case before the Taxation Enquiry Committee amounts to a plea for minding the cause and interests of those classes only who are above the minimum level and hence it argues that such a step will help these classes to secure capital formation. This is possible only if the burden of taxation on them is lessened, by diverting it to the poor shoulders of the agricultural and labouring classes who form the largest bulk of our people. And this is exactly what the classes organized as the Federation submit.

And it is nothing to be wondered at, if we look at the Five Year Plan which primarily bases itself on capital formation as the pivot of its success. I have in a previous issue said how wrong this is for the Plan to do. And gradually as we proceed, we see that it is the rock at which the ship of the Plan stands in danger of damaging itself. Employment is not primarily a function of capital formation, but is a function of using whatever capital the community can mobilize, so that our vast mass of the unemployed can immediately begin to work even to secure to themselves something that can be called a living having any standard worth the name. Let us remember the great saying of the Mahabharat, which is an immortal statement of basic policy of sound and healthy state-craft :

दरिद्रान् भर कौन्तेय, मा प्रयच्छेश्वरे धनम् ।

(Oh Kaunteya, see that the poor are rehabilitated and aggrandized by the State exchequer ; let not it be spent after the mighty and the rich, who do not need it.)

From those that have, to those that have not, is the eternal maxim of public finance. Without such levelling down of wealth and income, there can be no democracy nor equal freedom of opportunity. This is not losing wealth or impoverishing anybody ; it is rather creating such conditions as would lead to a sure foundation for stable and equitable progress and prosperity. The Federation forgets that we are in the midst of a revolutionary change in the economic and social structure of our society. It at best argues for a tax structure which will not disturb the *status quo* of the old order. This is its fundamental mistake. We are in the process of the Gandhian revolution that has set in now in our land, which lays down that we have to be true and faithful unto the last among us ; then only will all other things be added unto us.

23-7-'53

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REORGANIZATION OF ADMINISTRATIVE SERVICES

(*By S. N. Agarwal*)

The alien rulers have given us a "steel frame" which served their own purposes very well, but which is ill-fitted to undertake new and onerous tasks under a free and democratic Government. It has, therefore, to be re-oriented and overhauled to serve effectively the pressing needs and requirements of a Welfare State.

In order to achieve the above objective, it is essential to revise radically the existing rules of service and procedure of work in various Government departments. The Britishers framed the rules with a specific purpose in view. They wanted to maintain and prop up the prestige of their officials by laying down rules and regulations in such a manner that the highest in the land could not touch even the lowest officer of their bureaucracy. If the officers have now to become the real servants of the people, these rules of service will have to be revised thoroughly by the Union as well as State Governments. The Indian Constitution provides for such a revision by the Parliament or the State Legislatures.

These rules should *inter alia* provide for speedy departmental enquiries by competent tribunals so that the corrupt and the inefficient public servants may be rooted out quickly and effectively. The rules should also be framed in such a manner that the honest and efficient officials may have ample opportunities of proving their worth and merit.

Everybody in the Government, from the highest to the lowest, should be, like Caesar's wife, above all suspicions and must be ever ready to vindicate his integrity by submitting to enquiries and cross-examinations.

The dishonest and the guilty should be given exemplary punishments ; they should not only be dismissed from service but also heavily fined and speedily prosecuted. Corruption and dishonesty should be regarded as the worst crimes under the new laws of the land. Without adopting drastic measures in this regard, it will be impossible to rid the existing administrative machinery of its numerous faults and shortcomings.

Corruption is not the sole monopoly of any particular section of society. It is hydra-headed monster which has to be fought on many fronts. The public servant, the businessman, and the public in general have to be tackled simultaneously in uprooting dishonesty from the Indian society. Let all of us read the signs of the times. Let us understand once and for all that the masses can tolerate many economic hardships and difficulties ; but they cannot and should not tolerate corruption and inefficiency in the

administration. India must forge ahead on the economic front; she must succeed in liquidating hunger, poverty and unemployment within a few years. Anybody who comes in the way of her progress will have to go!

(Adapted from *A. I. C. C. Economic Review*, July 1, '53)

GROWING UNEMPLOYMENT

(*By Maganbhai P. Desai*)

In spite of all planning and huge expenditure by the Government therefor, unemployment is asserting itself as a dire and dreadsome reality challenging us all. And it is good that public opinion is focussing itself on it. And not that only, but it is slowly but surely growing upon the public mind that this is a major problem and it cannot be solved for us by the machine but only men can solve it with the help of the cottage industries and their simple instruments. The following two opinions culled from the daily press (*The Hindustan Times*, July 10, 1953) are worth reproducing:

I

Shri Chunilal B. Mehta writing on the problem says at the end:

"Unemployment in India has become a major economic and social problem. Immediate and effective steps are therefore necessary to remedy the situation.

"India is abounding with manpower and the first step towards the solution of unemployment is to reduce mechanization as much as possible in all directions and to carry on the work with the manpower available even at a little higher cost than otherwise. That seems at least under the present circumstances a real remedy for the pressing problem of unemployment." (p. 7)

II

"Bombay, July 9. — Mr Shantilal Shah, Bombay's Labour Minister, said yesterday that in a country like India where the density of population was very great and manpower was abundant, the burning problem of unemployment could be solved only through increasing the country's natural resources and by utilizing more manpower in productive activities.

"Over-industrialization, which reduced need of human labour, would throw more and more people out of employment and only increase the incidence of unemployment which was already grave.

"Mr Shah, who was addressing workers of the Walkeshwar-Mahalakshmi group for Social Welfare Committees, said the density of population in India was six times greater than that of the U. S. A. and 12 times greater than that of Soviet Russia.

"It followed that in those countries manpower was scarcer than in India and the need for industrialization was greater. Hence it would be wrong for India to try to keep pace with the industrial progress of those countries.

"Mr Shah instanced the recent invention of a machine to manufacture *bidis* and said there was enough manpower to meet all the needs of the cottage industry. The *bidi*-making machine was unnecessary.

"Mr Shah said another sure way to help solve the unemployment problem was to insist upon using goods made in India." (p. 10)

13-7-'53

NOTES

I am Sorry

A reader of the *Harijan* from Quetta thinking he might have missed to see it, writes to me asking whether I had mentioned in the *Harijan* about "the death of our beloved Asaf Ali who died in Switzerland." And if I have not, he rightly rebukes me with saying why I did not, if I wrote recently about Dr Mookerjee. I plead guilty that I forgot to note it, for which readers and all who loved the late patriot Shri Asaf Ali will forgive me. However, I may assure the reader this much that it was not due to any communal bias that I forgot it. I believe, and I hope and pray I am not wrong, that I have been an humble lover of communal unity and that I have religiously tried to eschew myself from any irrational prejudice of a communal nature. I hereby tender my sincere tribute to the departed patriot who was one of that noble band who stood and fought and keenly suffered for the truth of communal unity in India and her freedom based on that principle.

21-7-'53 M. P.

Outlaw the Atom-Bomb

A correspondent in the *Peacemaker* (May 11, 1953) writes that a member of the West German Women's Peace Movement went to Rome and was received at the Vatican. She brought a petition that the Pope would outlaw the atom-bomb and all chemical and bacteriological means of destruction. She got a reply that "the Holy See would seriously consider this proposal *if millions of people would agree to it*." (Italics in the original). The correspondent, therefore, asks that all workers for peace co-operate in gathering as many signatures as possible to be sent to the Pope. She says that blanks to be circulated for signatures should be headed, "I petition that the atom-bomb and all chemical and bacterial weapons be outlawed."

World humanity must with one voice demand from all the secular as well as clerical authorities, a declaration of outlawing these satanic weapons of war.

14-7-'53 M. P.

"Collective Security's" Toll

Korea has sounded the death knell of the "collective security" idea for all thinking people.

The Chinese and North Koreans have driven back the "American aggressors", and the United Nations forces have....driven back the "Communist aggressors". Korea is in ruins.

An Associated Press survey puts the total casualties for both sides in the Korean war as 23,03,542:

South Korea:

1,83,727 killed and wounded.

North Korea:

5,12,000 killed and wounded in battle.

1,67,000 killed and wounded other than in battle.

1,23,000 prisoners.

United States :

24,119 killed, 1,00,665 wounded.

China :

8,35,000 killed and wounded in battle.

2,39,000 killed and wounded other than in battle.

21,000 prisoners.

Britain :

585 killed, 1,921 wounded, 1,257 missing or captured.

Other U.N. Countries :

1,965 killed, 7,135 wounded, 649 missing or captured.

Figures for civilians killed since the war began, given by Mr Palmer Bevis, director of a U. S. relief organization, on his return from Korea on April 6, 1953, are more than two millions.

Over 1,00,000 children had been orphaned.

(From the *Peace News*, 12-6-'53)

The Price of "Liberation"

The results of the Korean war cannot satisfy anybody. True, aggression has been stopped and both sides of the "cold war" have been chastened and sobered into a better awareness of the limitations of their physical power. But what a price has been paid in order merely, at the end, to arrive at the same division of Korea which existed before the war! Something like a million dead ; uncounted millions homeless and displaced ; the cities and industries of Korea in ruin. And no problem solved, no bitterness assuaged, all the original causes of war still present and virulent as before. It is a tragedy without a catharsis.

(From the *Peace News*, June 12, '53)

[However, thank God, the Korean armistice has been signed and the massacre of the belligerent as well as the innocent is at least stopped from its further ravages. May God in His mercy give peace time to United Korea now!

28-7-'53 M. P.]

In Aid of a Noble Purpose

To

The Editor of *Harijan*.

Sir,

London *Daily Sketch* reports that an Englishman aged 67 years "sees again after 45 years of blindness". 'I am so happy, so very happy' said he thanking God for curing his blindness 45 years after he became blind. He can now see clearly. For that he had to thank eye surgeons at the London Royal Hospital and a woman. The cornea of one of this woman's eyes was with her consent skilfully removed 'alive' by the eye surgeon and grafted on the blind man's left eye. Then followed weeks of waiting. Then one day the bandages were removed. And the Englishman blind for 45 years saw the doctors and nurses. It was strangely thrilling. There is in this hope for thousands of blind persons in India who can be made to see from an operation like that above described. At King Edward Memorial Hospital, Parel, Bombay, eye surgeons perform the operation of removing cornea from healthy eyes and grafting the cornea on blind eyes. There are no doubt many eye hospitals in various cities of India where blind persons can have their lost sight restored again in this way. Men and women of good healthy eyes should insert in their will a clause that when they die their relatives should immediately call an eye surgeon and have their eyes removed from their dead body for the above noble purpose of giving sight to the blind in the manner described above.

54, Wodehouse Road, SORABJI R. MISTRI
Colaba, Bombay-5

Village Oil Industry

(Scheme for 1953-54)

I. Present Position

About 30 lakh tons of oilseeds are pressed in India, of which 15 lakh tons are pressed by registered mills, 5 lakh tons by small factories, and 10 lakh tons by bullock *ghanis* numbering about 3 lakhs. It follows that on an average a *ghani* crushes about 3 1/3 tons per year, although it is believed its capacity is about double this. In addition to the employment that the *ghanis* can provide in the rural areas, a great need to develop the village oil industry seems to arise from the general demand for fresh and unadulterated oil produced by *ghanis*.

II. Problem

1. About 50 per cent of the capacity of the *ghani* lies unutilized chiefly because adequate quantities of oilseeds are not available to them.

2. The existing *ghanis* are inefficient compared to improved ones which can press ten tons of seeds annually per *ghani*.

3. *Ghani* oil has to face the competition of mill oil and as such experiences marketing difficulties.

III. Programme

Although the existing *ghanis* are inefficient, their replacement by improved ones is bound to be a somewhat slow process and hence, under the programme, it is proposed to serve in the coming year existing *ghanis* also to a limited extent and gradually to introduce improved ones. A group of 40 to 50 villages will have a centre which will organize 50 *ghanis*, old and new.

The programme is to introduce 2,000 improved *ghanis* during 1953-54 in areas taken up for intensive work. At the same time, financial assistance will be given to existing *ghanis* working in these areas.

Assistance may take the form of payment of interest charges on capital invested in stocking seeds, and if necessary subsidies may be allowed, dependent on the quantity of seeds pressed. On the basis of ten tons of seeds pressed by an improved *ghani* per year, this may work out to a maximum subsidy of Rs 600/-.

The scheme thus provides for manufacture and supply of improved *ghanis*, training and research, and financial assistance by way of grants to cover interest charges and subsidy on production.

(From the Bulletin issued by the All-India Khadi and Village Industries Board.)

Shocking

1. 'A poor weaver of Benaras was driven by hunger to kill his two children and attempt to murder his wife. The Sessions Judge sentenced him to death, but the High Court commuted the sentence to transportation for life, as there was nothing to show the accused had borne ill-will against his family. He had acted in sheer desperation when his earnings as weaver were not enough to support the family.

2. 'Unable to find means to feed his children, a man in Kothmangalam near Alwaye threw his five children

one by one into a well and finally made an unsuccessful attempt to end his own life by leaping into it.'

These news agency reports appeared within two days of each other. Unemployment and consequent distress have long been rife in the country. But Delhi Darbar is blissfully ignorant of the state of the country, for it has confined to import cotton and woolen yarns and manufactures and other textiles from foreign countries all these years.

	1949	1950	1951-52
	Crores of Rupees		
Cotton yarns and manufactures	25.21	2.21	6.53
Woolen yarns and manufactures	7.43	1.50	8.23
Other textile fabrics	21.19	7.89	19.81
Total	53.83	11.60	34.57

But that is not all. For Delhi imports ready-made clothing, shoes, and even ploughshares from abroad, thus taking the bread out of the mouth of the village tailor, cobbler and blacksmith. And it wastes their sterling assets in order to bring cooked ham from Denmark, sausages from Switzerland, biscuits from England and Holland, and what not.

V. G. D.

The Ensuing Hindustani Examinations

The ensuing Hindustani Examinations, from Hindustani *Likhavat* to *Tisri*, will be held on the 20th September, 1953. The applications, together with the fees, should reach the Wardha office before the 13th August 1953.

For details write on the address given below.

Hindustani Prachar Sabha, Wardha — AMRITLAL NANAVATI, Secretary

HINDI OF THE CONSTITUTION

[Shri Morarji Desai, Chief Minister of Bombay, speaking at the Surat Hindi Prachar Mandal Convocation, touched the question of the form of the national language and is reported to have said as follows: (*The Hindu* of 21-7-'53)]

There is no meaning in quarreling about the form of the national language. Quarrel has not helped progress. While we should eschew discussion in this matter, it did not mean that we should give up a principle. What is agreed in the Constitution is that Hindi will be the national language, that is, "Hindi-Hindustani" that Gandhiji used. To avoid any difficulty the name has been accepted as Hindi, while the idea of a single script has also been agreed to.

This was not just to appease the Muslims. In large parts of Northern India, literature is in both Urdu and Devnagari scripts. By learning both scripts we stand to gain. Mr Desai said the scope and the utility of a language could improve if we could learn both the scripts, and that words from various languages of the country should be added to the Hindi vocabulary so that Hindi could become more useful as a common language.

CAPITAL AND UNEMPLOYMENT

(*By M. P. T. Acharya*)

Some unemployment creates more unemployment. One link lost in a chain becomes danger to other links. Not only because the unemployed who cannot earn money fall out of the line of consumers but also because the reduction of production dislocates other productive activities which necessitates throwing others out of employment. It is not easy to revive lost links afterwards.

Every productive unit keeps other productive units busy. So that if one unit fails and falls off, the other units have to reduce production or completely shut down their business and throw out their employees. There will be no further orders from other firms, unless new firms start and speculate. All business is hence speculation, gambling ; for none knows what each one will do or will be able to do. It is all a chance if firms keep afloat. Even the oldest firms cannot guarantee their future. In fact, biggest firms are based upon largest orders and run greater danger of losing them. They generally reduce staff in order to save themselves from sinking, but that is also reduction of consumption and therefore of the markets.

Since all business is based on the credit of labour to firms, if the firms have no use for the credit of labour, they automatically cut the ground from under themselves. After dismissing employees, they will have to dismiss themselves. But today is more important to them than tomorrow, because their economics are so narrow that they cannot do anything to keep the employees.

Firms think labour is enabled by capital to live. But in business both sink together ; after labour sinks the fate of labour is also the fate of the employers, although the latter may hold out for a time by "eating their own fat." Today, there is no more class-struggle and class-warfare, which is *capitalist concomitant*, possible or left.

Only when there are no more employees and no more employers possible that both can save themselves. Not before that !

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